Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHILDREN'S BOOKS.

Sir,—

After reading the discussions of the present day, on some of the various subjects which now interest the community, I like occasionally to refresh myself by looking at the works of less modern writers on the same subject, and to compare in some cases the great diversity, in others the identity of thought between them. In doing this I met lately with some remarks in Miss Hamilton's Letters on Education, which seemed to me so just and so appropriate to the present time, that, though written above thirty years ago, they will apply as well as if written yesterday. I am therefore induced to request that you will give the following extracts a place in your paper.

"I consider the multitude of little books that are now given to children at an early age, as so many destroyers of their faculties. If the conceptions have not acquired vigor, by being exercised on material objects, before they are employed on those emotions which it is the business of fiction to describe, I greatly apprehend that they will never be cultivated to perfection. The only books, therefore, that are fit for children, are such as convey clear, just, and accurate ideas upon subjects to which the attention at that period ought chiefly to be directed. Nor will the books, that are best calculated for aiding the infant mind in the acquirement of just ideas, be of any use, unless the ideas they give be permitted to make a due impression, which they never can do at a superficial glance.

The *half* conceptions, which a child at first forms from the best book that can be put into its hands, may prove equally injurious to its mind, as the erroneous ideas conveyed by works, that are less judicious. By frequent and repeated perusals it is, and by these alone, that a child can attain a clear and distinct comprehension of the meaning of even the most trifling story; nor will this re-perusal appear to a child, as it would do to us, tiresome and insipid, unless its appetite for novelty has been excited by too frequent gratification.

Observe with what delight an infant listens to the same tale, that has been a hundred times repeated by his nurse, and a hundred times is heard with ever new delight. In the limited number of the child's ideas, and in the velocity with which they pass through the mind, we may see the cause of this unsatiated pleasure received from the repetition of the same foolish tale. To these oral communications books succeed; and it would be well if both tales and books were always calculated to assist the opening faculties, to give the proper direction to curiosity, and to inspire an early love of knowledge and virtue. In the "*Evenings at Home*, or *Juvenile Budget*," all this appears to me to be effected in its utmost extent; and I am well convinced, that the child, who from the time of its being able to read for itself with pleasure, till its eighth or ninth year, is restricted to these books alone for its literary amusement, will, at the end of that period be found possessed of a great number of clear and distinct ideas, and of a greater vigor of conception, than one that has run over all the instructive and entertaining stories that were ever written for children of that age."

In another place speaking of stories for children, Miss Hamilton says, "In proportion as they give an unnecessary stimulus to imagination, they retard the progress of the other faculties of the mind; and while they create an insatiable thirst for novelty, they produce a habit of *indolent reverie*, which destroys the active powers by preventing their exertion. I have known children of uncommonly dull capacities, and who seemed very deficient in imagination, who yet took great delight in these fictions, especially where the events were new and marvellous; but I never could observe that any of the faculties were in the least degree improved by their perusal; so far the reverse, that I have generally found the dislike to application increased, and the capability of attention destroyed, after a free indulgence in these visionary tales."

Again, "To educate youth by means of pretty stories, though a system which has been but lately introduced into this country, has been for ages practiced by all the Oriental nations. Let us look to its effects on the inhabitants of Asia. What vigor of intellect, what strength of genius, has it there produced? Let us behold its operations in the imbecility and indolence that mark the Eastern character; and with such glaring proofs of its fatal consequences before our eyes, let us beware of enfeebling the minds of the rising generation by a similar procedure."

If Miss Hamilton speaks of the multitude of books for children at that time, what would she say of the far greater multitude at the present day. Yet we constantly hear it lamented that there are so few good books for children, and new series of new books are begun from time to time, and contributions solicited. The various Sunday school and other juvenile libraries have probably increased this great desire for more books.—These numerous libraries gave the promise of much usefulness, but in this, as in all that is human, there are dangers to be guarded against. One danger, I fear, is that too great a variety is thought necessary. It seems to be supposed that this must depend on the number of children who are to be supplied with books. To a certain extent this is true, because different books are best adapted to different children. But in every school there must be numbers sufficiently alike in age and other circumstances to be improved by the perusal of the same books. Let us suppose that ten classes of children include every variety sufficiently distinct to require a distinct set of books. It is obvious, that such a variety of books as is sufficient for one child, is sufficient for every other in the same class, and therefore that no greater variety would be wanted for two or three hundred, than for ten children who were all of different age and situation. A greater number of volumes would be needed, but they had better be copies of the same work, than new ones of an inferior character. Besides, I fear the books are not confined very scrupulously to the particular age or class, to which they may be appropriate, but that, in some schools all the books are free to the choice of every child. Now is there not great danger that all the evils feared by Miss Hamilton are thus opened to the rising generation, that the habit of "*indolent reverie*" will be formed even in childhood, by means of these circulating libraries, unless watched over with great judgement and caution. The great object, I think, of such libraries should be to supply useful books to such children, as would not otherwise have access to them, and not to furnish with a greater variety, those who have already a sufficient supply. And amidst the immense variety, some very inferior ones must find their place, or the complaint of the want of good books is without a shadow of reason.

I fear, it is not thought half so important to be scrupulously select, in forming one of these libraries as if we were making a selection for an individual child; yet it seems unquestionable that the harm we should do in giving a bad or foolish book to a single child is small compared to putting it into a library where its circulation is far more extended.

These remarks may all seem too plain and obvious to be urged; I should have thought so but for facts which have come under my observation. I will only add that I fear there is too great a thirst for what is new and of home manufacture, and ask if it would not be well for those engaged in furnishing juvenile books, to ascertain before publishing a new one, that there is not already some better book on the subject, with the same design and tendency.

[For the Christian Register.]

ANCIENT RUINS.

Ipsi lætitia voces ad sidera jactant
Intonsi montes.—*Virgil.*

It is an interesting subject of contemplation, the fidelity with which the mind reflects the hues of the external objects that surround it—how strikingly its very character, is often influenced by them—how much of its happiness or its gloom may be dependent on a sunbeam or a sound;—to see it as subject to the variations of atmosphere and temperature, as the rose tree that blooms in the southern breeze, and shrinks and perishes before the northern blast. In the bright sunshine we are gay and cheerful; in the twilight contemplative and thoughtful. In the valley, the imaginations of the poet are like its own flowers, full of sweet and delicious odor—place him upon the mountain, and he treads the lowly sweetness of the valley like dust beneath his feet—he quits as it were the nest of the dove for the wing of the eagle—his spirit expands in exact proportion to the sublimities that surround it—tracks proudly though feebly the footprints of Omnipotence, and reflects in its own impressions, as in a clear mirror, the handy work of God. There is not an external object, however insignificant, of which the mind takes cognizance, that does not make an impression more or less agreeable or painful upon it. The voice of the winds as it speaks in the rustling of the summer leaves, or howls in the desolating tempest,—the ripple of waters, the still moonlight, all have a language of their own, and with all does that language vary, even with the hour at which it is uttered. Particular scenery, familiar tones, nay the very chirp of the cricket, will often speak in music sweeter than the lyre's to the heart, whose master chords, like its own, are often best wakened by the hand of nature. The church-yard presents to the mind ideas of loathing and disgust, or of solemn beauty and tenderness, according as it offers to the eye, the cold, bare, unsightly, and revolting aspect of our own, or, as in the beautiful repositories of other climes, appeals to the heart in the deep-toned, impassioned bursts of grief that knows not consolation, or steals over the feelings in all the seducing pathos of that more eloquent sorrow, that suffers and is silent—that bends to the blow, as the flower bows its head and closes its bell till the thunder-cloud is past by. And yet so powerful is the effect of external impressions, that grief like that, hallowed and chastened as it is, becomes more hallowed and chastened by the breath of flowers, the dark shadows of the cypress, and the whisperings of the winds through its sombre and stately branches, as it were the rustling of the wings of the cherubim, whose eternal watch is there.

But among the inanimate objects that speak with the most powerful appeal to the imagination and feelings, are *ancient ruins*. There is just a sufficient degree of sadness breathing from the broken walls and the waving verdure, never so verdant as when crowning desolation, to impart a tone of contemplation and thought to the mind. Such at least were the sensations I once experienced on visiting the Colosseum at Rome. Our first request, on our arrival at that city, was to be conducted to the Roman forum. "No!" said our guide, "your first visit there must be made in the evening, by moonlight, and to night the moon is at its full." Accordingly at night we proceeded for some distance, through the sombre streets of that gloomy place, ringing with the noises always to be heard in the streets of a populous city; the predominating one however being the chanting of priests, a noise that never ceases in the streets of Rome—till we came to a long dirty lane, whence suddenly turning off, we entered a rent in an old ruin at our right, and stood at once in the Roman forum. The noise of the city was silent here. A herd of goats lay quietly sleeping or browsing beneath the ruins we had entered. Before us lay strewed fragments of columns, broken capitals, defaced frizes, entablatures, &c. while the deep unbroken silence, that pervades the place, as we stood on this classic spot, beneath the ruins of the temple of Peace, showed that one ancient deity still reigned triumphant, above the ruins of his desolate shrine. Around us frowned ruin upon ruin; pillar, and column, and arch, and temple, and above all, the mighty walls of the Colosseum, whose vast sweep seemed like the walls of a deserted city. This part of Rome, though included within the walls of the modern city, is yet completely uninhabited, from a dread of the malaria; and to this circumstance, which one is almost tempted to call fortunate, it is owing that this relic of other days is left undisturbed to its solitude and its ruins. Leaving this spot however, we proceeded to the Colosseum. Numerous ædicula, or little chapels, of about the size of a watchman's box, containing an altar, and dedicated to different saints, surround the edge of the arena. In the centre rises a huge black cross, an inscription at whose foot promises two hundred days plenary indulgence to whomsoever kisses it. We entered its huge sweep of walls with something of the same feeling of insignificance we experience, on crossing the Alps. A bare-footed Dominican friar received us there, and lighting a taper, conducted us up a flight of rough wooden steps, to what might perhaps be called the second story of this gigantic edifice. Around it, ran a vaulted passage, in excellent preservation. But the view, within, was one that baffled description. Arch after arch rose before us, looking into the vast sweep of the arena, and before them often waved slowly and gracefully the rich foliage of acanthus and ivy, as their long pendent vines were stirred by the passing breeze; while the deep solemn shadows formed by the arches, and walls, and projecting parts of the building, as it slept in the quiet moonlight; staircases hewn from a single block, now so worn as to present to the eye little more than the appearance of inclined planes, in which large black rents often yawned fearfully on the spectator, and again were choked with the luxuriant vegetation of vines and bushes; pines too, which growing on the Palatine hill, seen slowly waving their branches, seemed in the uncertain light, as we stood on the opposite side of the building, as if springing from the walls of the amphitheatre itself—all this effect of scenery, combined with the moral influence of a thousand associations and recollections, which thronged and kindled in our minds as we turned from the long sweep of lengthening arches, that had so often rung to the shouts of the Roman multitude, to the black and silent arena, silent *now*, where christianity was early baptized in blood, where the dying groans of the gladiator and the malefactor, the wild yell of savage beasts, and the still wilder shouts of a more savage multitude, and all in such striking contrast with the solemn silence that now reigns there, conspired to produce sensations that language cannot describe. We were transported in an instant to the days of yore—we lived again with ancient sages and patriots—generation after generation vanished from our recollection—a thousand years were but as one day.

There is no moral lesson addressed merely to the reason, that speaks so palpably to the heart and imagination as those, which speak in the impression the mind receives from external objects. The voice of ruins is the voice of the dead. They seem to be certain landmarks, set up on the ocean, by those, whose sails are now stretching over a shoreless sea;—whose names and characters float down to us from their far off bourne, like echoings of music over moonlight waters, from a distance whence even discord is softened into harmony. And it is well, since our minds *are* so influenced by every external object, that these objects are so wisely and mercifully adapted to our happiness—that the strings vibrate in music, that might have jarred in discord—that of the thousand avenues to our feelings, so few are armed with force to harm, so many with power to bless us—that this cunning "harp of a thousand strings" can be so long kept in tune, when every external object has power to awaken its chords—that He who formed it, has so wisely fitted it to our hands, that scarcely will it be much deranged without our special volition—so well adapted it to preserve its harmony, that scarcely will

"one discordant note be spoken
Till God the tuneful lyre hath broken."

PRACTICAL.

[For the Christian Register.]

CHARITY FOR THE SPIRITUAL WANTS OF MEN.

There is one class of the duties of benevolence, which a fervent love of God alone can prompt or support. The duties of worldly benevolence extend no farther than the present state; but man is destined to another world; and Christianity, when it founds the love of man, on the love of God, provides for our concern in the spiritual interests of our fellow-beings. Show to the worldly man, one at ease in his possessions and surrounded with comfort and splendor, and would he think him an object of compassion and pity? But to the Christian glowing with the love of God, every one is miserable, however fair his prospects of this world, who lives without God, whose heart is unsanctified by holy affection, and who rejoices in no hope of heaven.

Men pity and supply the temporal wants of the suffering, but are strangely careless of those immortal interests, to which every thing else is as nothing. But we cannot be warmed with the charity of the gospel, and feel indifferent to the spiritual improvement of others. It will fill us with an earnest concern for the souls of men, excite us to ceaseless endeavors, that their ignorance should be enlightened, their false views be corrected, their hearts be touched with holy tempers, and their lives be such as will fit them for heaven. We should discern destruction and misery under all the gaudy and fascinating show, which is thrown around the pleasures of sin, and should ever be earnest to point out to men their danger, to awaken them to a sense of their folly and guilt, and to lead them through the humble and sorrowful paths of penitence to Him, whose favor alone can give peace in this world, and bless them hereafter with unspeakable joys. It was this holy love of God, giving rise to the love of men, which kindled the zeal of apostles and confessors, which taught them cheerfully to endure toil and persecution, that they might promulgate and enforce the truths of Christianity, and turn men from the ways of sin to the obedience of God and his Son. This same spirit we are to carry into our conduct towards others; and where shall we look for a sentiment which can awaken and sustain it, but to that same love of God which kindled and supported theirs?

N. C. S.

DOCTRINAL.

[For the Christian Register.]

EXTRACTS FROM A LETTER.

NO. V.

It is a solemn consideration, that "every one of us shall give account of himself to God." This account is to be as extensive as our relation to the world around us. That is, we are not only to be judged by the effect which our conduct has produced upon our own hearts and characters, but by the influence which it has had on the characters of others. We are not only to account for the deeds, which we have done, but for the doctrines, which we have imbibed, the principles we have inculcated. And we are to answer, not only for the influence which these have had on ourselves, but for the impression which they have made on the minds of others. And our accountability does not stop here. We shall also be required to answer for any aid or countenance which we may have given to the doctrines or principles taught by others, either by our support, assent, or example. It becomes us then seriously to consider, carefully and diligently to examine, when we teach any thing for the doctrines of Christ, whether the scriptures justify us in saying, "these things are so." And believing as I do, that the unerring word of divine truth declares unto us in language which cannot be misunderstood, that "the Lord our God is *one* Lord," I cannot but consider that an awful responsibility rests upon those, who declare that the Lord our God is *three*. And when I read in the words of Jesus Christ and his apostles, that this one God is the Father, I cannot but consider that those who assert that *the Son* is this one God, must be under the influence of a strong prejudice. And when I consider further, that many have been driven to infidelity, to deny the Lord Jesus Christ and his gospel, by the declaration of those, who profess themselves his disciples, that this gospel taught a three-one God; and when I consider that many of these persons, had the truth as it is in Jesus been preached to them in its simplicity, might have been pillars in the church, and fellow-laborers with God and Christ, I cannot but feel, that those who advance such doctrines, or in any way give countenance to them, incur a most fearful responsibility. It becomes each of us seriously to ponder, how far we may have been instrumental in thus putting "a stumbling block or an occasion to fall in our brother's way."

But when we see those, who are ordained as the Heralds of the gospel—who are set apart to administer the bread of eternal life, denying admission to the Lord's table, to those who are anxious to commemorate the dying love of their master, because they cannot assent to doctrines which they believe repugnant to the word of God; and thus virtually saying "come not near to me, for I am holier than thou,"—and when we see so large a portion of the Christian world countenancing such an usurpation over the consciences of men, such a limitation of the privileges of the ordinances of Christ, such an assumption of that judgment which belongeth only to God, we are not only to ponder how far, by our conduct, we have sanctioned such a violation of the principles of our holy religion, but, sir, our voices must be raised against it. We must cry aloud and spare not. Even Jesus Christ could sit down to the table with sinners—he could administer this sacred ordinance even to a Judas. He could commune with those who denied him, and who forsook him, when there was the greatest need of their fidelity. And shall frail man assume to be more holy than the Son of God? Let us not so exalt ourselves; neither let us countenance in others such an unholy use of gospel privileges. Finally, let us give no encouragement to any of the errors which we have been considering. Let us contend earnestly for the faith which we believe to be the truth of God. And, my brother, let me exhort you to be steadfast in maintaining that great first principle of the religion you profess, that there is one, and one only, living and true God. That you "be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." Let no man deceive you. And may "the Lord our God be with you, as he was with our fathers. Let him not leave you nor forsake you, that he may incline your heart" and mine "unto him to walk in all his ways and to keep his commandments—that all the people of the earth may know that the Lord is God and that there is none else." And when the hour shall come which must come unto us all, when all the strife and contention, all the noise and bustle of the world shall die away upon our ears and nothing remain to us but the recollection of our past lives, and the prospect of eternity before us, we may be enabled to say in the words of the apostle, we "have fought a good fight," we "have kept the faith," and there is laid up for us "a crown of glory which fadeth not away." And when "the silver cord shall be loosed, the golden bowl be broken, the pitcher be broken at the fountain or the wheel broken at the cistern," and we are summoned to our long home, may we depart in peace, and on the morning of the resurrection, may we awake, to hear from our Judge the glorious invitation, "come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." And thus may we enter that kingdom, to unite with the general assembly and church triumphant around the throne of God, in the song of still beginning, never ceasing praise, to him that sitteth on the throne and to the Lamb forever and ever.

E. E. B.

To Mr. D—— L——.

BIBLICAL.

DABNEY'S ANNOTATIONS.

In the Annotations, from which we last week promised some further extracts, Mr. Dabney has thrown some valuable explanations of terms common in scripture, into notes at the foot of the page. We copy the following.

Son of God. The scriptural grounds upon which this important title,—the most common designation of our Saviour, in the New Testament,—is applied to him, are by the consent of the best critics, resolved into three, or perhaps four, (some blending the two last in one;) *viz.* 1. That derived from the supernatural circumstances of his birth, Luke i. 35. 2. As expressive of his divine mission, and all those high endowments which qualified him to fulfil it, John x. 36. This is much the most prevailing sense. In this point of view, it is equivalent to *Messiah* or *Christ;* and they appear to be very often used promiscuously in the New Testament, as having the same import. [See N. on Acts iv. 26, marginal N. to John xix. 7.] 3. Jesus is thus called, on account of his resurrection; as in the text before us.—4. Closely connected with this last reason, though distinguishable from it, is the glory and power to which, as his reward, (Phil. ii. 9–11,) Jesus was advanced in his exalted state, Ps. ii. 7, quoted by Paul, Acts xiii. 23, and again, Heb. i. 6.

The Righteousness of God. This is one of the two most important terms, from its frequent occurrence, in Paul's Epistles; that to the Romans in particular. To settle its several meanings with nicety, has exercised much critical sagacity. *Righteousness* occurs more than twenty-five times in this Epistle; in very many of which, it has the sense given above.

Law, (like *Righteousness,*) is a word of somewhat perplexing application, in Paul's Epistles, and which occurs in this alone, about fifty times; (not less than *eleven* in

chap. ii., and *sixteen* is chap. vii.) Its prevalent sense, perhaps, is the Mosaic Law. But it also means the truths taught by the light of nature, ii. 14, 15, 26, 27, iii. 20, 27, viii. 7. It appears too, (by its connexion with other words,) to denote, in a few instances, the Christian religion, as iii, 27, viii. 2, ix. 31. It is used, vii. 21, 23, 25, viii. 2, to express merely the power of inward corruption; called, by a figure, a *law*, from the tyranny it exercises.

Second Coming of Christ. The opinion, that Paul and the apostles generally cherished the belief of a personal appearance of Jesus, to raise the dead and reward the just, before the generation, then living, became extinct, as supposed by Grotius, Locke, and other critics indeed, does not at all affect their inspiration; which secured them from error, *only* on what belonged to the system of Christian doctrine. The *precise time*, when the consummation of all things should happen, it is well urged, were no parts of that doctrine; but open, like any common subject, to misapprehension. The passages in the Epistles, in which the above persuasion is thought to be expressed, are, —Rom. xiii. 11, 12; Phil. iv. 5; 1 Thess. v. 2; Heb. ix. 37; James v. 7–9; 1 Pet .iv. 7; 2 Pet. iii. 10–12.

Holy Spirit. That the holy spirit is not a divine person, may be learned from hence, —because many things, which, in sacred scripture, are attributed to the holy spirit are not applicable to a divine person; or even to any person whatsoever; such as, —that it is *given* by God, and this either according to *measure* or *without measure*; that God *pours* it out; and that it is *shed* forth from him; that men *drink* into it, and are *baptized* by or into it; that there are *first fruits* of it; that at some time it was not; that it is *quenched*, &c. &c. Comp. John iii. 34, vii. 39; Acts ii. 17, 33, v. 32, xix. 2; Rom. viii. 23; 1 Cor. xii. 13; 1 Thess. v. 19; 1 John iv. 13. Fratres Poloni.

CHRISTIAN REGISTER.

BOSTON, JUNE 20, 1829.

THE DUDLEIAN LECTURE.

This is among the ancient foundations of Harvard College. It was established nearly eighty years since by the Hon. Paul Dudley, F. R. S. a son of the venerable governor of Massachusetts; and himself a Chief Justice, eminent for his professional and literary attainments, as well as for his integrity and other virtues. By Judge Sewall, who succeeded him on the bench, he is praised for his "admirable talents, his uncommon strength of memory, and extensive knowledge, together with that impartial justice, which neither respected the rich, nor countenanced the poor man in his cause: so that while with pure hands and an upright heart, he administered justice, he gained the general esteem and veneration [illegible]

It is observed by Dr. John Eliot, in his valuable biography, that Judge Dudley was one of the few Americans, who have been honored by an election to the Royal Society of London; at that period, a distinction of no little value. At his death, in 1751, he left provision, by will, for the annual delivery of a lecture, in the chapel of the college; and prescribed four subjects, which should, successively, be treated by the lecturer. These were, first, upon "natural religion;" secondly, upon "revealed religion;" third, "upon the corruptions of the church of Rome;" and fourth, "upon the validity of Presbyterian ordination."

Of these topics, the two former are of unchanging importance. They involve the first principles and the essential truths of all religion. And though, from the multiplicity of treatises and of elaborate works, which the two last centuries have furnished, exhibiting either the nature, design, doctrines, or the evidences by which they are sustained—they would seem to be almost exhausted, they still admit of a great variety of illustration. Different minds may contemplate them in different aspects. There are always with us the young, who have yet to lay the foundations of their religious knowledge; while others, to whom these principles may be familiar, may with benefit be reminded of them; and indeed be gaining new light, while they think "they know, and are established in the present truth."

The other subjects, prescribed for these lectures, are of less general value; and have, undeniably, lost much of their interest with the changes of time. That they were ordained as perpetual topics by the founder, only shows the importance that was attached to them in his day; when the power of the Pope was still formidable and the spirit of Episcopacy was less tolerant, than now. But it may serve as a future warning to founders of lectures, and to all, who would confer lasting benefits upon our schools and colleges, not to burden the understandings of a coming age with the finished or forgotten controversies of a preceding. The church of Rome whose errors or whose threats were the perpetual themes of Barrow, and Stillingfleet, of Tillotson and Clarke, has been disarmed of its temporal power; and nobody denies the "Validity of Presbyterian ordination," but here and there a bigot of Oxford, who, from his prebendal or academic stall, may still dream over the "divine right of Bishops," which as Paley has remarked, is much the same with "the divine right of constables."

We, therefore, are disposed to sympathize with those gentlemen, who on being honored with an appointment to this lectureship, find it to be their turn to discuss the demerits of the "mystic Babylon;" or to prove, what none are now eager to gainsay—the soundness of their own ordination. Still, unedifying or unpromising as the subjects may seem to be, they have served as the foundation of many excellent discourses. And to this day,—after an interval of more than twice twelve years—we remember the delight, with which the students listened to the Rev. Thomas Thacher, of Dedham, the lecturer of 1805, while with a classic eloquence and a righteous indignation, he exposed the pretensions of "Protestant Popery:" and warned us against the bigot, who with the spirit of Rome, while he disclaimed her name, would usurp dominion over conscience, or "attempt to crowd his own dogmas, as articles of faith, or as a supplement to divinely inspired wisdom." It would not be easy to forget the earnest energy, with which he said, "even were such of my own favorite theological opinions, or those of the most admired class of theological writers, I should feel it a solemn duty to protest against such usurpation. I should make no scruple to address my fellow-men, with regard to each of them, in the language of the Roman poet;—

"Hic niger est; hunc tu, Romane, caveto."

To those of our readers, who take an interest in the recollections of past days—and many such we believe, there are,—it may not be unacceptable to learn, that the first Dudleian lecture—the commencement of this ancient course—was preached in 1755, four years after the death of the founder, by the venerable President Holyoke, father of the late Dr. Holyoke: the second, in 1756, upon the "evidences of Christianity," by Mr. John Barnard of Marblehead, one of the most eminent ministers and writers of his day: the third, on the "infallibility of the Roman church," by Professor Wigglesworth, the elder, in 1757: and the fourth, by Dr. Nathaniel Appleton, of Cambridge, in 1758, on the "Validity of Presbyterian ordination:" these four, being the first on each of the topics, that were ever delivered.

DOMESTIC MISSION IN BOSTON.

We have just read Rev. Dr. Tuckerman's "First Semi-annual Report of the Third Year of his service, as a minister at large in Boston."—The only new fact that it announces, is the employment of a domestic missionary in this city by the Episcopalians. We think this a subject of congratulation: nor only on account of the qualifications for the service of the individual, who, we understand, is appointed; but because we rejoice to see this ground occupied by various sects in religion; and hope that the holy enterprise of giving Christian instruction to the poor may be shared by all of them, and be conducted harmoniously. We see nothing in the circumstances of those who are its objects, in the supply of their spiritual wants, or the consolation proper in their affliction, which need call out any of the peculiarities that distinguish Christians from each other, nothing which may not be embraced by that charity, which belongs to all the followers of Him, who was emphatically the friend of the poor.

The report will be read, we trust, with the interest which former reports, from the same source, have excited; and it will be impossible to lay it down, without a conviction of the necessity and importance of the ministry which it describes. The labors that have been performed may indeed appear wonderful, especially in one of feeble health; and a strong impression of the difficulty of finding a suitable assistant, in a service requiring such peculiar qualifications, is among our reasons for wishing to see co-operation in this object, by other Christians. We can scarcely conceive of an employment more truly characteristic of Christian benevolence, and we trust that a liberal Christian community will not suffer it to languish for want of patronage.

We would particularly notice the opportunity here afforded of administering relief to the poor in their temporal wants. The subject is delicately touched in this report, and while the 'minister at large' expresses his gratitude for the liberal contributions, which he has been permitted to distribute, we infer that his 'poor's purse' is less amply supplied than at some former periods. The mere statement of the fact will, we are confident, prevent a continued diminution of the means at his disposal for virtuous, suffering poverty. We think the wealthy cannot fear to bestow their alms, through this channel, as it is one in which faithful personal inspection, judgment, and experience, preclude danger of abuse.

We were gratified by observing, that Mr. Tuckerman spoke of the evil, to which we adverted in our last paper—the low price paid for female work. Indeed it could not have escaped his observation; and we wish that he had presented the subject in its practical details. He says, that he "does not perceive how it is practicable essentially to raise the wages of the poor females," who are employed in what is called 'slop work.' Yet he adds, that "there is a vast amount of want and suffering, which is to be attributed to the low wages that are given to these females." Now if the latter remark is true, as we *know* it to be, we cannot believe that reform is impracticable. It may be difficult; but so was Howard's undertaking, and so was Mrs. Fry's. Their objects were more extensive, and the fruits of their benevolent zeal more apparent; but who will say, that the permanent relief of a hundred, or even of ten, worthy individuals would not justify labor and perseverance in the christian philanthropist? We feel a strong interest in this subject. We ask our correspondents to consider it, and favor us with their remarks; and if no one else will speak of it, we shall probably offer some facts, that will illustrate the nature of the evil.

CHILDREN'S BOOKS.

We take pleasure in referring our readers to an article on the first page of this day's paper on the subject, of "children's books." It is one of great importance, on which much has already been writen; and much, we think, remains to be learnt. With the views of the writer, and particularly with those, which are given in the valuable passages extracted from the work of Mrs. Hamilton, we cordially concur.

The multiplication of books for children, without sufficient attention to their object and influence, is a growing evil. There is no doubt, that too many books are given to children; and that there is danger, lest in the frequency and profusion, with which they are bestowed, they not only cease to be valued, but cease to be read. Thirty years ago, before the press was burdened, as it now is, with volumes of all dimensions and qualities, the promise of a book was eagerly welcomed by the young pupil. It was regarded among the best incentives and rewards of good conduct; and when it was bestowed, it was numbered with the child's choicest treasures, kept long and read continually. The intellectual, and we might almost say, domestic evil, of which Mrs. Hamilton complains, has increased to an alarming magnitude. Children are now almost daily receiving books, and daily asking for more; while they look upon their little libraries of fifty or an hundred volumes, with indifference, because they have read them once. Their appetite for novelty is excessive; and they are weary and impatient of what should be to them a lasting benefit. Nor is the effect upon their tempers, less injurious than upon their expectations of new pleasures. And on the regulation of these, who does not perceive how much depends of the happiness and improvement of their whole lives?

We think much of the advantages of *economy in the pleasures of children*: and we see enough of the evil of permitting them to anticipate or exhaust the gratifications, suited to a maturer age by the indulgencies of earlier years, to dispose us to welcome a return to something, at least, of the wise discipline of our childhood. And with all the improvements of the present day, and all the zeal, which is laudably at work on the great subject of education, we are willing in these regards, to ask "for the old paths and for the good way."

BOSTON RECORDER.

Our readers doubtless remember our notice a few weeks ago, of the assertion in the Boston Recorder, that a gentlemen had heard the same sermon, or discourses bearing a wonderful resemblance to each other, (so great, that it was more than intimated that they must have proceeded from the same source,) in a Unitarian church in New-York, and in a Unitarian church in Boston, from the lips of two preachers. The accusation of identity or of close resemblance having been proved to be unfounded, a very unsatisfactory apology appeared in a subsequent number of that paper. It gives us sincere pleasure to copy from the Recorder of this week the following acknowledgement, that the charge was false, and the insinuations groundless. We rejoice in the tribute here paid to justice. The editors of the Recorder, though after much delay, and reluctant conviction, have made atonement for giving circulation to an injurious falsehood, and we hope the result, to which an investigation pressed upon them has in one instance led these gentlemen, will render them more cautious in the insertion of articles touching the character of other Christians.

For the Boston Recorder.

"UNITARIAN PREACHING."

I have seen and read the sermon preached by the Rev. Mr. Ware, in New-York, which was said strongly to resemble one preached soon after in this city, and have submitted the same to my informant. And now it becomes me frankly to say, that I cannot discover in Mr. Ware's, the marks of resemblance to the other, which have been mentioned. To account for the impression on the mind of the "hearer," is beyond my power, or his own, and I exceedingly regret, that I was led by it to publish an incorrect statement.

Alpha.

CRITICAL NOTICES.

Sermons, *by the late* Rev. Joseph S. Buckminster, *now first published from the Author's Manuscripts*, pp. 358, Boston.—Carter & Hendee, 1829.

The high reputation of the former volume of Mr. Buckminster's Sermons gives a peculiar interest to every production from the pen of that accomplished and lamented preacher. Few works of American genius have been more widely circulated, and few have conferred greater honor on the elegant literature of our country, than that volume, which, though designed for the improvement and consolation of the Christian, presented equal attraction to the man of taste. The Sermons, which composed it,—to repeat the just encomium of Mr. Buckminster's biographer,—"seem to be the union of Reason and Eloquence and Truth."

The present volume could hardly be expected to contain so many finished specimens of pulpit oratory, as the former; or to add much to the distinguished reputation, which that gave to the author's name. We however, venture to say, that it will not take from it; and will revive in the hearts of many, cherished recollections of one, from whose lips they loved to hear the words of truth and righteousness, and from whose pages, they have derived the richest fruits of Christian persuasion and encouragement.

It consists of twenty-two Sermons, for the most part, on subjects, strictly practical, or devotional. Some of them are of the most serious and interesting character, such as, "the disclosures of the future judgment;" and "the evidences of a retribution for sin;" "Misapprehensions as to the nature of religion;" and "Religious seriousness;" "the inadequacy of the prevailing conceptions as to the extent of the divine law, compared with the morality of the Gospel;" "the temptations of the young;" "the practicableness of the example of Christ;" a most admirable discourse; one on "self-examination," preached on the last day of the year; and another on "purity of heart and life as most favorable to the understanding of the Gospel," from that fine passage of our Lord, "If any man will do his will, he shall know of the doctrine." We find also a very valuable sermon of a different class, "on the peculiar blessings of our social condition as American citizens;" which, we believe, was preached by the author on a thanksgiving occasion; one of the few, which his short ministry permitted him to improve.

But whatever may be the subject, a deep seriousness pervades the whole, and, in many instances, after a rational explanation of duty, the heart is addressed in strains of solemn and searching appeal. The directness, with which the great truths of religion are enforced upon the conscience, so as to make them appear subjects of urgent, individual interest, is happily tempered, by a sobriety of statement, and distinct arguments to the understanding, in a manner which illustrates our idea of good preaching, as a powerful application of Christianity to the whole nature of man. We have no doubt that this volume will be extensively read, and do much to enlighten the Christian community, with just and attractive views of our religion. We hope, that the spirit, which it breathes, may be as extensively diffused.

We are much gratified also with the typographical execution of this volume. It is printed throughout with accuracy and beauty; and well sustains the reputation of the press from which it is issued.

"*The kingdom of Christ not of this world.*" A Dudleian Lecture, *delivered before the University of Cambridge, May* 13, 1829.—By H. Hildreth, A. M.—Minister of the first Parish in Gloucester.

We have adverted in a preceding article, to the foundation and design of the Dudleian lecture. The subject, in order, for the present year, was the errors of the church of Rome. Mr. Hildreth vindicates the motives of Judge Dudley in prescribing this topic, by a brief reference to the history of the times; when the Papal religion "was, in the minds of our fathers, associated with civil and religious bondage, with perfidy and cruelty, as well as with all that is absurd in doctrine, and gross in superstition." But, as he justly remarks, "the design of the founder, so far as comporting with the spirit of the gospel, may be kept in view, without making any appeal to the passion of wrath or of hatred; without calling down indignation upon popes, bishops, or priests; without marring that love, which hides a multitude of sins; and especially without losing sight of the crying evils, that are prevailing at this day in our own commonwealth."

The leading topic of this discourse, is the spirituality of the kingdom of Christ. Having shown that this kingdom is independent of any ecclesiastical policy: of any rites and ceremonies; of any system of doctrines which human authority has established, and that by the light of God's word, and the help of God's spirit, a person may become a disciple of Jesus, although there were no organized church; the preacher exhibits in contrast the spirit, views and influence of the church of Rome. He shows, that her whole system is a departure from the simplicity of Christ. That in her ecclesiastical polity; her orders of priest-hood; their revenues and emoluments; her articles of faith, savoring of human wisdom; her pompous ceremonies, adapted to secular ends; and especially, in her intolerant and exclusive spirit, denying that there is salvation out of the true catholic faith—in these and other errors, there is an absolute incompatability with the spirit of Christ.

At the same time, he thinks it by no means necessary to believe (and we doubt not, that an impartial survey of her ecclesiastical history would confirm the charitable sentiment) that these errors were all introduced with an evil intention. We freely admit with the preacher, that some of her worst corruptions, as well as many of her childish observances may have been "adopted, or imposed, through a sincere, though misguided zeal to do good; to advance what was deemed the cause of salvation."

We have read this lecture with pleasure. It exhibits a fairness and charity, honorable to the judgment as well as feelings of the writer; and worthy of imitation in these days of theological strife. While he exposes the bad spirit of the church of Rome, he does not fail to rebuke what he perceives to be the bad spirit of other churches, and tells us plainly, "I can see nothing of righteousness in the acrimonious and unrighteous attacks upon personal character, which in these days are made through the press; nothing of peace in the feelings, excited by our theological disputes; nothing of holy joy in the exultation, produced by party advantages; nothing in all these do I see of the kingdom of Him, who said, 'My peace I leave with you.'"

A Discourse, *preached in the First Congregational Unitarian Church, in Philadelphia, on the morning of the Lord's Day, May* 24 1829.—*Occasioned by the recent Emancipation of the Roman Catholics throughout the British Empire.*—By William H. Furness. Philadelphia.

The occasion, on which this discourse was delivered, has excited a lively interest among the friends of religious freedom throughout our country; and more particularly in our larger cities, as Philadelphia, where there are many, who cherish a filial attachment to Ireland as the land of their nativity, and the grave of their fathers, and who regard this event almost as a personal blessing. Mr. Furness has availed himself of the occasion, to impress religious instruction.

From that prediction of Christ concerning his own future coming, "The son of man shall come in the glory of his father, with his angels,"—he argues the spiritual power and the wide dominion of the gospel. Inferring from the whole design of Christianity, that the text is susceptible of a loftier meaning than is involved in a more literal interpretation, he remarks, that the noblest exhibition of the glory of Christ is in the developement of his religion; that to "denote the character of Jesus, to show the moral and intellectual individual, in all his immortal proportions, in the extended success of his works, and the power of his gospel," is a sublimer spectacle, than could be furnished by any outward pomp; even by the descent of a countless host from heaven, with the "voice of the arch-angel and the trump of God."

This general sentiment, the preacher applies with great ingenuity and eloquence to the event he celebrates. He represents the acts of the British Senate, in emancipating their Catholic fellow-subjects, as the unequivocal triumph of Christian truth; as the token of the spiritual coming and glory of Christ. And though he freely admits—as the whole history of the event indeed requires—that considerations of policy may have weighed much with the prime movers of this great work—nay, though there "were reason to believe, that not a particle of Christian principle influenced the suffrages, that have been given to justice and liberality"—it would still be the triumph of Christianity. For it was the authority of public opinion, which identified the cause of freedom with the policy of government; which forced princes and statesmen "to *rule*, by *serving*" their people; to follow the spirit of the times, instead of attempting to subdue it. And what, inquires the preacher, has formed and made triumphant this spirit, but the enlighteniug and redeeming power of the gospel? which animates and purifies the soul; which reveals to man his glorious capacities and destiny; which gives birth to the noblest efforts, "and breathes an unconquerable spirit in the minds of the wise and good."

We should be glad, did our limits permit, to follow the author in his interesting illustrations of these great themes: and to point to our readers the practical uses, which he has made of his subject. Though there is perhaps some excess of ingenuity, in his accommodation of the different parts of the text to his design, yet the whole discourse will be read with great satisfaction; and Mr. Furness has, we think, performed well the duty of a faithful minister and an observer of the times, in improving passing events to the great purposes of piety and virtue.

With the society, to whom this sermon was delivered, and with their Pastor, it is pleasant to us to mingle our Christian sympathies and congratulations. We cordially rejoice in their prospects; and in the happy issue of all their labors, sacrifices, and prayers. We would seek a blessing out of the house of the Lord, upon our brethren and companions there. And we earnestly hope, that the church, which they have planted in that city of brotherly love, may continue to be visited with the evident tokens of the divine favor; and may serve to extend, far and wide, the pure influences of evangelic truth, and freedom, and charity.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

Mr. Editor,—

A gentleman of this city was accosted a few days since in the street, by a person decently clad, and apparently in his right mind, who placed in his hands a paper, which I take the liberty to send to you. I do not know whether he was acting upon his own responsibility, or whether he had so far lost all sense of propriety as to lend himself to others to be sent on this errand. I believe however he was merely an agent. At any rate he appeared to be well supplied, and no doubt has distributed his hand bills liberally.

My object in presenting this paper to your notice, is not so much to awaken an emotion of pity in behalf of this misguided man, as to inform you, and through you, the public, how very low it is possible for men to descend, and what methods are adopted, what measures are resorted to, by persons, intent on the accomplishment of a favorite purpose. The hand-bill, which in form resembles a shop bill, exhibits the word Hell in large capitals, and is a brief, earnest exhortation to the reader, to escape from that place of torment. From the notice of its publication, at the bottom, one would infer, that it had the sanction of the "American Tract Society." I cannot, however, believe, that this is the case. I cannot think that such men, as are to be found upon the catalogue of officers of that society, would lend the influence of their names to such a measure. I trust they themselves will pronounce it, to say the least, improper, and that they will acknowledge that the tendency of it is to expose them to honest indignation, if not to public ridicule.

I incline to the opinion that the distribution of *such* tracts is the work of men, who have abundant zeal, with but little knowledge; that it is a small link in a great chain—or to speak plain English, a feeble attempt at a technical Revival. I have heard somewhat of the mode of operating in Troy and other places, but after the interchange of kind feelings at the New Lebanon Convention, I did not think that we should hear of such rudeness in our own city. I wish people could be brought to understand that we are all subject to the common law, of decency,—that piety and courtesy, Christian and gentleman, are terms by no means inconsistent with each other. At a revival of pure and undefiled religion throughout the world, I should heartily rejoice. In all efforts to make men wiser and better, I will cheerfully co-operate. But I deprecate all attempts to stir the blood—to revive bitterness and wrath under the pretence of doing

God service,--to induce men to become religious, as it were by assault and battery.—And especially do I protest against that *goodness* which depends upon the fear of bodily pain,--which is excited by a thirst for water to cool the tongue, and not by hungering and thirsting for righteousness. Such religion can avail nothing in the sight of God; and can exert no salutary influence on the heart or life. W.

[For the Christian Register.]

MY RELIGIOUS EXPERIENCE AT MY NATIVE HOME.

This pamphlet was noticed in a preceding number of the Register, but its merits seem to me so peculiar that I am induced to draw to it again the attention of any who have not read it.

It is of an entirely different character from most religious tracts, as it regards the mode in which the thoughts are presented, but it is the kind best fitted of all others, it seems to me,to present truths, impressively. It professes to be a history of the author's religious experience, and there is such an appearance of truth and earnest feeling in it that we can hardly doubt of its being a true history. Whether it be so or not however is of little consequence. If not true to the individual, more than one of its readers, I suspect,have felt that it was true to the man universal. It is a biography not of what has happened from without, but of the heart, of its changes and its progress. It is what all biography ought to be, to be of any use, but of which we find scarcely any examples, from the simple reason that it requires a power, a clear-sighted knowledge, and more than all perhaps, a sincerity and simplicity of feeling to produce it, which few possess. It exhibits outward circumstances in the light in which they ought always to be viewed, as important only, because they affect the mind.

We sit down and read a man's life and learn that at one period he was poor and afterwards became rich, that a parent died this year and a child the next; and what have we learned? If this be all, precisely nothing which can be of the least possible value. It is of no real use to know that a man fifty years ago or a thousand miles distant lived and died, was poor or rich, tried with evils or blessed with God's favor.

But he who sits down and tells me the changes of his mind from innocence to error, and from the darkness of error to the clearness and light of truth, and the causes, little or great, obvious or remote, which affected these changes; who tells of the development of feelings and powers and capacities, and by what circumstances they were unfolded, has taught me the most important things that one man can teach another.—He gives me the only really valuable experience which can be imparted. A youth when starting in his career, finds himself surrounded by influences and means of every kind, adapted to act on his mind, and if used aright, to forward his improvement in all true knowledge and virtue. But to do this they must be used aright, whilst his experience is so scanty that he does not know how to use them. Strong in good purposes he wishes to go onward, but a thick darkness is on his eyes, and with an uncertain staff he must feel out his way amidst the pitfalls and stumbling-blocks that environ him. Abstract principles, single precepts, rules of life are to be sure of all worth, but we all know that a mere rule, as a rule, produces but little effect and gives but little light.—Before this takes place, the mind must have swelled out into the full conception of the truth and beauty of the rule. Its propriety must not only be seen but felt. And how can one be made to feel it better, than by seeing its practical results in the life of another. He who has opened his heart to us and has shown us distinctly the changes which have gone on within him and the circumstances that brought them about, who has not only told us of his sorrow at any misfortune but how it was used, and of the effect of this sorrow, whether it made him selfish or filled his heart with love and a humble faith; who has traced out in all its consequences, how, the way in which he labored for wealth or knowledge or reputation affected his mind and heart, has imparted to us a wisdom which we might have been half our lives in learning. We have learned something of what we are to beware, and how we are to use circumstances, if we would grow pure in heart and strong in virtue.—The experience and wisdom thus communicated has a vitality aad efficacy in it, which it cannot have when communicated in any other mode; for it has not only been made clear to the mind but has been wrought into the heart by means of the sympathy which we must feel in the experience of a human being. That is the only truly valuable biography, which traces out the changes, the growth, the unfolding of the mind, in connexion, with those circumstances which are chiefly effectual in producing them. All other outward events, though they be such as are generally esteemed most important in a man's life, if they effect not the mind are without value in the narration, except that they may give, in some cases, more interest to it, though whether they ever do may be doubted. If loss of friends, or sickness, or adversity, or the fullest prosperity work no real change, the philosophical biographer will leave these, to lay open the consequences of a falsehood or a deed of benevolence or any thing else whether small or great which has given a coloring to the mind or wrought a permanent change in the feelings and habits and affections;--that is, he makes it a history of the soul, instead of the mere outward circumstances of the man's life, as is generally done. A book of this character if written with ability not only satisfies curiosity but instructs in what it is most important for us to know. And what is more, its instructions fall not coldly on the understanding like so many metaphysical propositions, but go to the heart and act on the heart.

These excellencies, which are as rarely found as they are valuable, we think this little tract possesses in a very high degree. We hope that the author whoever he may be, who has been able to exhibit so deep and true a knowledge of the human mind, and so much eloquence in portraying its operations in so short a compass, will not suffer his talents to lie buried.

RELIGIOUS INTELLIGENCE.

Bible Society. On Monday, the 15th inst. a meeting of the Bible Society of Salem and its vicinity was held, at which the following gentlemen, were elected officers for the year commencing June 10th.

Hon Benjamin Pickman, *President.*
Rev. John Brazer, *Secretary.*
John Stone, Esq. *Treasurer.*
Rev. Brown Emerson,
Hon. Leverett Saltonstall,
Rev. John P. Cleaveland,
Pickering Dodge, Esq. } *Trustees.*

Distribution of the Bible. In New-York on Thursday last, a meeting was held, the object of which was to be, to place the Bible in every family in the United States within two years. The following are among the resolutions passed:—

Resolved, That the Divine origin and character of the Bible render it all important that a copy be possessed by every family in our country, as contemplated by the American Bible Society in its late resolutions.

Resolved, That in supplying this whole country with the Bible, the most liberal contributions should be made by the inhabitants of the older States, since without such contributions, our new settlements must long remain destitute of the sacred volume.

Resolved, That a subscription be now opened for the purpose of aiding the attempt to supply every destitute family in the United States with a copy of the Bible within two years.

It was ascertained, at the close of the evening, that the amount of the subscriptions and donations was $7,580.

Dedication. The new Meeting House, recently erected at the corner of Union Street, by the First Baptist Society, was dedicated to the service of Almighty God on Thursday afternoon. The following is the order of the services; Dedicatory Prayer, by the Rev. Mr. Knowles; Reading of the Scriptures by the Rev. Dr. Sharp; Sermon by Rev. P. C. Grosvenor; Concluding Prayer by Rev. Mr. Malcom.

Episcopal Convention. The Convention of the Protestant Episcopal Church held its annual session in this city on Thursday, the 17th inst. The Sermon was delivered by Rev. Mr. Muenscher, of Northampton.

The Trustees of the Andover Theological Seminary have elected the Rev. Benjamin B. Wisner, D. D. of the Old South Church, in this city, to the office of Brown Professor of Pastoral Theology and Ecclesiastical History in that Seminary. *Adv.*

Consecration. The consecration of St. John's Church at Wilkinsonville, a flourishing Manufacturing village in Sutton, took place 3d inst.

Rev. Mr. Coit was on Thursday instituted Rector of the Church at Cambridge.

LITERARY INTELLIGENCE.

Harvard University. We copy from the Boston Daily Advertiser, the following account of the adjourned meeting of the Board of Overseers of Harvard University, held in the Senate Chamber in this city, on the 11th inst.

The proceedings of the corporation in relation to the acceptance of the donation of the Hon. Nathan Dane, and the establishment of the Dane Professorship of Law, were concurred in by the board. A vote was taken by ballot on the question of concurrence in the election of the Hon. Joseph Story to be Dane Professor of Law, and the vote was unanimous in confirmation of the appointment.

The President of the University communicated the proceedings of the corporation in relation to the appointment of a Royall Professor of Law, in the place of Chief Justice Parker, who had resigned that professorship The report that the donation of Mr. Dane, and the appointment of a professor on that foundation authorized the hope, that the law school would be placed on a footing which would be creditable to the University and useful to the public; but it would be necessary that another instructer should be appointed, who should be constantly resident at the University, and superintend the course of instruction to be there pursued; the resignation of Professor Stearns having left no officer of instruction in that department. The report recommended the appointment of a Professor of Law, on the Royall foundation, who shall, in conjunction with the Dane professor, perform the duties of instruction under such regulations as shall be prescribed by the corporation, and that this appointment should be made immediately, so that the course of instruction under him, may be entered upon immediately after the ensuing commencement. This report was accepted by the corporation, and they proceeded to appoint John H. Ashmun, Esq. of Northampton, as Professor on this foundation, which appointment was submitted for the concurrence of the overseers.—The overseers having voted on motion of Mr. Webster to dispense with the rule which requires the nomination to stand seven days at least before it is acted upon, proceeded to ballot on the question, and concurred in the appointment by an unanimous vote. By a similar vote they concurred in the appointment of Alanson Brigham as Proctor.

The following committees were appointed to report at the next semiannual meeting of the board. To visit the university, His Excellency the Governor, the Hon, Messrs. Pickering, Dearborn, Thorndike, and Rev. Messrs. Lowell, Codman, Palfrey, Brazer, and Parkman. On the Library, Rev. Drs. Holmes and Harris, Judge Davis, Messrs. Austin, Leland, Hale, and Frothingham. To examine the Accounts of the Treasurer, Messrs. Welles, Cutler and Spooner.

Mr. Audobon, a native of Louisiana, has in preparation, a work of great splendor on Ornithology. We take the following description of it from the New-York American.

"Ornithology of the United States, illustrated by some four hundred drawings, executed by himself, (Mr. Audobon) and all presenting the objects the size of life. A copy of the work as far as it is finished, is now at the rooms of the New-York Lyceum, in the institution, where it may be seen at all hours. The grandeur of the work may be judged of, when we say, that the plates are larger than the whole sheet opened and held sideways upon which this paper is printed. The wild turkey—the eagle are thus represented in their full size and proportions, and with the greatest fidelity and coloring."

Having spoken of some previous writers on the Ornithology of the United States, the American proceeds to say;—

"M. Audobon's work now comes to make this portion of the natural history of our country complete; and by its extent, its finish—identity, as to size and appearance of its subjects, puts all competition at defiance. Nor is it by its birds that this work is entitled solely, we are tempted to say chiefly, to admiration, but by its botany, for the grasses, the shrubs, and the trees, which are introduced in the plates to illustrate the habits of the birds, strike us as equal to any thing we have ever seen in Floras, or Sylvas, or other works strictly botanical. Unhappily for the generally moderate fortunes of our country, the enormous expense incident to such publications as this, puts it beyond the reach of but few individuals—for when finished—it being now in the course of publication in numbers, it will cost some seven or eight hundred dollars. Yet certainly to the few that can afford it, and especially to such of them as have any taste for country life, and to public libraries generally, we would commend this work of *a native American upon American subjects.*"

Trimmer's Natural History Mr. Goodrich has just issued from the press, an abridgement of Mrs. Trimmer's Natural History, adapted to this country and for the use of schools. The general utility of such books is so well appreciated, that we need only say, that this is the best of the kind that we have ever seen. The author has happily siezed upon the characteristic traits of the animals &c. The language is plain and elegant; and the questions are well calculated to fix the important subjects in the minds of children. We must also applaud the neat and excellent style in which the mechanical work is executed. The frontispiece, drawn by Tisdale and engraved by Andrews, is of a higher order, than is usually found in children's books, and the cuts of animals, birds, &c. are neat and correct. It should be placed in the hands of all young persons. *Bulletin.*

DOMESTIC SUMMARY.

The General Court, during the session just closed, passed *twenty-seven* acts, all of which except *three*, were either local, or of a private nature. The *heads of acts* of a public nature were as follows;—

—— further providing for the government and regulation of the State Prison.

—— in addition to an act, entitled, 'An act making members of Mutual Fire Insurance Companies competent witnesses in certain cases.'

—— to apportion and assess a tax of *seventy-five* thousand dollars.

We understand that the Selectmen of this town have determined not to comply with the request of the agent of Gen. Lafayette, respecting a cask of earth from the battle ground of Bunker Hill,they being convinced that the request originated in the officiousness of the agent, and not in the wishes of the General.

Charlestown Aurora.

[From the Salem Gazette.]

EPITAPH ON COL. PICKERING.

A *Monument*, of Chelmsford Granite, massive and plain, has been erected over the remains of *Col. Pickering* and his wife, in the South Burying Ground, only a short distance from the mansion-house in which he died. Their bodies repose in one grave, next to those of his parents, agreeably to his wish, indicated not long before his decease. The Inscription, we understand, is from the pen of the same gentleman, that furnished the sketch of the character of Col. P. published in our paper immediately after his decease.—Mrs. P. died a few months before his decease, and her husband, on the interruption of a happy union that had lasted more than fifty years, inserted in a family record the remark quoted in the inscription—a remark which will be admired for its justness and truth, as well as its delicacy and beauty of expression. The following is the

EPITAPH.

BENEATH THIS MONUMENT
Are deposited the Remains of
TIMOTHY AND REBECCA PICKERING.
HE WAS
An Assertor of the Rights
Of the North American Colonies,
A Soldier
In the War for their Independence,
A Statesman
In the Cabinet of Washington.
Integrity,
Disinterestedness, Energy, Ability,
Fearlessness in the Cause
Of Truth and Justice,
Marked his Public Conduct:
Pure in Morals, Simple in Manners,
Sincere, Benevolent, Pious,
In Private Life
He was Revered and Honored.
SHE, DURING A LIFE
Of Extraordinary Vicissitude,
Was distinguished by
Fortitude, Resignation, Discretion,
Maternal Affection:
In the words of her bereaved Husband,
'A Spirit more Gentle,
More Innocent, more Pure,
Never, perhaps,
Appeared in the Female Form.'
He was born July 17th, 1745,
And She on the 18th of the same month, 1754:
She died August 14th, 1828,
He, January 29th, 1829.

Wolf. It appears, from the Old Colony Memorial, that a wolf, which has recently made great havoc among sheep, was killed in Sandwich, on the 9th inst.

Tribute of Respect. We learn from the N. York papers that the remains of G. W. Adams, Esq. recently found were, on Thursday last, placed in a tomb by the inhabitants of that village, with every mark of civil respect that could be shown.

Ex-President Adams has left Washington for Quincy, where it is expected he would arrive in the course of the present week.

The New York Commercial Advertiser, has the following paragraph.

The late President of the United States arrived in New York on Saturday evening, on his way to Quincy, and took lodgings at the City Hotel. Mr. Adams went on Sunday to Eastchester, where the remains of his late son had been entombed. The most respectful attentions to the feelings of this bereaved parent, which we have before noticed, in that village, on the occasion of his son's interment, took the place of every feeling of political opposition in a manner which does honor to the heads and hearts of our countrymen. After divine service in the afternoon of Sunday, which Mr. Adams attended, the funeral service was read at the tomb of Mr. Drake, where the body had been deposited, in the presence of the assembled parish, and of many respectable persons who had come to Eastchester to show their respect and sympathy on the occasion.

It appears, from a paragraph in one of the papers of the past week, that the rolling of *Ninepins* is practised in the very heart of the cities of New-York and Albany. At a late meeting of the City Council of the latter city, a proposition to prevent the practice only in the more populous sections of the city, was rejected though many and loud complaints had recently been made of the practice, as a nuisance to all lovers of quiet, and particularly to the sick.

The legislature of New-Jersey, at its late session passed a law by which the coroner is released from the necessity of calling a jury of inquest in case of a violent, sudden or casual death, unless he believes there is cause to suspect some one of being guilty of murder or manslaughter in the premises.

This, says the Centinel, is as it should be all over the Country. To summon a jury, in every case of manifestly accidental death, is but the continuation of a most useless ancient custom. Cases may occur in which the investigation of a jury would be advisable. In such cases, leave it in the sound discretion of the Coroner; but not one time in a hundred would the interposition of a jury, be of the least utility.

The crew of the brig New Priscilla, from Charleston for Matanzas, which vessel was supposed to have been captured by pirates and the crew murdered, have arrived safe at Jamaica.

Quicksilver. It is stated in the Montreal Herald of the 6th inst. that a most valuable mine of Quicksilver has just been discovered by some Indians, on the St. Maurice River, about two days journey from the town of Three Rivers. *Bulletin.*

Nova Scotia Mail. We understannd that the mail with Nova Scotia has recently been so improved in the arrangements in that Province and New-Brunswick, that letters pass between *Halifax* and *Boston* in eight days. One mail goes round the Bay of Fundy and another crosses the Bay. *Pall.*

FOREIGN SUMMARY.

From Europe. London papers to May 16th, have been received. The disturbances in the English manufacturing districts continue.

A great sensation was excited, in consequence of Mr. O'Connell's expected introduction to the House of Commons. As he was returned to the House before the passage of the late emancipation law, it was to be discussed whether he should be admitted to a seat without a new election.

We give a few extracts from the English papers.

The subject of the East India Company's monopoly had been discussed for several days in the House of Commons. The inquiry demanded was resisted for the present year, but will take place next year, and in the meanwhile all the documentary evidence which can prepare the way for it, is to be obtained by the Government.

The important motion of Mr. Whitmore for an inquiry into the trade between Great Britain, the East Indies and China, was introduced to the House May 12th, in a speech distinguished for ability and clearness.

Organ for York Minster. A plan of a new organ for York Minster has been completed by Dr. Camidge, which is said to be the most splendid conception of an organ ever designed. It will be ready for erection in May next, and will be the largest organ in the world.

Knighthood. The honor of knighthood has been conferred on Capts. Parry and Franklin, who have been engaged in discovery expeditions; also on W. Campbell, Esq. Chief Justice of Upper Canada.

One of the Roman Catholic peers, Lord Dormer, who is now entitled to a seat in Parliament, is said to be unable to speak the English language, having resided abroad during most of his life.

Greece. The affairs of Greece are represented as prosperous. The garrison of Missolonghi has been reduced to such an extremity as to send a flag of truce to the Greeks.

Letter from Greece. A letter has been addressed by Count Capo d'Istria, Governor of Greece, to the Greek Committee of this city and of New-York, acknowledging the receipt of the donations sent from the two cities by the brig Suffolk, under the care of Dr. Howe.

The original letter was in Greek, accompanied on the same sheet, by a translation in French. The following is a copy.

GREEK COMMONWEALTH,
GOVERNOR OF GREECE.

To the Members of the Philhellenic Committees of New-York and Boston.

GENTLEMEN,—I have received with extreme pleasure the letter from you, delivered to me by Dr. Howe, which announces the transmission by the brig Suffolk, of new benefactions for the numerous victims of a holy cause. The American Nation in giving to the Greeks renewed proofs of their generosity, acquires new claims to their gratitude, and to that of their government.

You, gentlemen, worthy organs of the philanthropy of a great people, could not have made a better choice for the discharge of so benevolent a mission, than in appointing Mr. Howe. He will find in me all the zeal and solicitude posssible, to facilitate the most complete success of his noble undertaking.

Receive, gentlemen, the expression of my gratitude, and the assurance of my most distinguished consideration.

The President,
J. A. CAPO D'ISTRIAS.
The Secretary of State,
S. TRICOUPY.

Poros, the 17—November, 29—1828.

Russia and Turkey. Many details are given, in the foreign papers of the movements of the contending forces. An action is reported to have taken place at Sizepole, on the 8th of April, in which the Turks were repulsed with considerable loss.

France. The affairs in France remain unvaried. The Duke de Laval Montmorency has refused to accept the Department of Foreign Affairs. After the Budget shall have been disposed of, it is believed that the Chambers will be prorogued to the 10th of December. The Count de St. Priest is spoken of for Premier.

To Correspondents. We have received a singular complaint from a correspondent, in regard to certain alterations in a communication for which we were grateful. We are sorry to have given him offence, but we cannot agree with him in the principles, to which he alludes. We have always supposed, and still contend, that the editor of a public journal has a right to make verbal changes in an anonymous communication, or to omit passages which he thinks less useful, or even to make slight additions, provided that he does not misrepresent the views of the writer. If we should ever inadvertently do this we should think ourselves liable to rebuke, but we wish it to be understood, by our friends, from whom we again solicit assistance, that we shall not only take what we consider a justifiable liberty, but perform an important duty in exercising the office of revision.

The communication of S M. is inadmissible. He may have it by sending to our office; or it shall be returned in such way as he may direct.

MARRIAGES.

In this city, by Rev. Mr. Pierpont, Mr. Mark Small, of Prospect, (Me.) to Miss Amelia Wharff, of this city. By Rev. Mr. Ripley, Mr. Isaac D. Richards to Mrs. Augusta M. Thayer, both of this city. By Rev. Mr. Dean, Mr. Isaac Parker to Miss Martha M Miller. By Rev. Mr. Greenwood, Charles Locke, Esq. to Mrs. Ann Hale. By Rev. Mr. Parkman, Capt. Richard D. Blinn to Miss Harriet Gragg.

In Portsmouth, (N. H.) on the 7th inst. by Rev. Mr. King, Mr. Samuel W. Mudge to Miss Nancy W. B. Neef.

In Chester, N. H. by Rev. Mr. Arnold, Rev. Nathaniel Bouton, of Concord, to Miss Mary-Ann P. Bell, of Chester, daughter of Hon. John Bell.

In Concord, N. H. by Rev. Mr. Bouton, William G. Webster, Esq., Attorney at Law, of Rochester, to Miss Susan, daughter of Stephen Ambrose, Esq. of C.

In Bangor, Mr. Albert A. Dillingham to Mrs. Caroline Allen.

In New York, Capt. F. W. Marshall to Miss Ann R, daughter of the late William Tufts, Esq. of Cambridge.

In Colombia, S. C. the Hon. George McDuffee to Miss Mary Rebecca Singleton, daughter of Richard Singleton, Esq. of Sumpter District, S. C.

DEATHS.

In this city, Mrs. Elizabeth Baker, aged 78, relict of the late Mr. Thomas B. Mr. Seth Sumner, aged 51.

In Cambridge, Mr. William Wait, aged 64, late of Malden.

In Taunton, Mr. Jeremiah Rogers, aged 63.

In Lowell, Mr. Warren Wheeler, aged 27, formerly of Sudbury.

In Pembroke, Mr. Joseph Dearborn, aged 70.

In Leicester, Joseph Bass, aged about 75.

In Worcester, Mrs. Harriet, Farnham, wife of Mr. Edwin F., of Andover, aged 22.

In Marlborough, Mr. Francis Stevens, aged 80.

In Barre, on the 15th ult. Widow Elizabeth Blanchard, aged 89.

In Falmouth, Browning Swift, a Minister of the Society of Friends.

In Kittery, Lieut. Augustus Cutts, of the U. S. Navy, aged 36

In Portland, Capt. Simeon Gardner, formerly of Nantucket, aged 48.

In Windsor, Vt. on the 6th inst. Mrs. Mary Dorr Dutton, wife of Mr. Ormond Dutton, and daughter of Joseph Dorr, Esq. of Keene, N. H. in the 26th year of her age.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, 50 Washington street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." No. 2. Vol. 3.—For June 1829.

CONTENTS.

The Sea-Anemone; How shall we instruct Children in the Old Testament; Conversations on the Seventh Century; Questions on Matt. xxvi.; Address to Sunday Scholars; What day is it?; Woman and Religion; A Child's Morning Hymn; "By Faith ye are saved;" Notice. June 20.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

HEBER'S SERMONS.

MUNROE & FRANCIS, have just received, *Sermons* preached in England by the late Bishop Heber. "This volume has been executed with great care, page for page with the London edition, and it is believed that it will be found little inferior to that, as respects the quality of paper and style of printing. The object of the publishers was not so much pecuniary profit, as to evince the respect with which the character of the late Bishop is viewed in this county." June 20.

LITTLE GRAMMARIAN.

MUNROE & FRANCIS have just published, *The Little Grammarian*, or an Easy Guide to the Parts of Speech; designed for young persons in general; but more particularly adapted to facilitate instruction in preparatory schools. By a Teacher. Illustrated with cuts. An excellent work for Infant School Teachers.

—ALSO—

The Life of Columbus, on the Discovery of America, a very interesting little book for youth; translated from the work of Rev. J. Campe, author of New Crusoe, &c. by Mrs. Elizabeth Helme.

The Life of Cortez, on the Conquest of Mexico; by the same author and translator.

The Life of Pizarro, or the Conquest of Peru; by the same author and translator.

The History of Sandford and Merton; a new edition in 2 volumes, embellished with frontispieces,

☞ All the above Books are well printed and bound in strong cloth binding—and are offered cheap to Juvenile Libraries; for which there are no better works extant. June 20.

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for June 15, 1829

CONTENTS.

The Grave of the Broken Heart.—Chapter IV; The Druggist of Fife; The Two Homes.—By Mrs. Hemans; Barba Yorghi, the Greek Pilot; Flies; Sunset Meditattons.—By Delta; The Rev. Thomas Chalmers, D. D.; The Two Miners of Famatina; The Recall.—By Mrs. Hemans; American Criticism; Beauty; A Short Story.

Varieties:—Superstitions of the Swiss Peasantry; Indian Corn; Burn's "Scots wha hae, &c." Music; New Works, &c. June 20.

MR. TUCKERMAN'S

FIRST Semi-annual Report of the *Third* year of his services as a Minister at Large in Boston;

Just published and for sale by L. C. BOWLES, 50 Washington-street. June 13.

TRACT No. 27,—FIRST SERIES.

"THE Power of Unitarianism over the affections, by John Brazer," Tract No. 27 of the First Series, is just published at the Depository, 50 Washington-street.

L. C. BOWLES.

June 20.

NEW BOOKS.

JUST published and for sale by L. C. BOWLES, 50 Washington-street.

My Religious Experience at My Native Home.

"O that Parents would but take a hint of wisdom from this. And I do most earnestly solicit them to drive austerity from their religious teaching, and to make the idea of God not only one of their earliest, but one of the *happiest* of the infant mind."

Jotham Anderson.

A Reply to Three Letters of the Rev. Lyman Beecher, D. D. against the Calvinistic Doctrine of Infant Damnation. From the Christian Examiner, with *Additions.*

Sermons by the late *Rev. Joseph S. Buckminster*, now first published from the Authors Manuscripts.

A Sermon delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kington, January 21, 1829. By John Brazer.

A Dudleian Lecture delivered before the University in Cambridge. By H. Hildreth, A. M., minister of the First Parish in Gloucester. June 6.

A. U. A. NEW TRACTS.

No. 25, of the First Series of Tracts printed for the Amer. Unit. Assoc., entitled "The Divine Authority of the Christian Revelation Acknowledged," by the author of "A Dialogue on Providence, Faith, and Prayer;" and No. 26, of the First Series, entitled "On the Original Text of the New Testament," are published, and for sale at the Depository 50 Washington-street. L. C. BOWLES.

May 30.

RAMMOHUN ROY'S WORKS.

THESE extraordinary writings should be in every public and social Library. Putting out of the question their intrinsic value, they should be sought, if for no other purpose, merely as a curiosity. The work is now offered at this office at a price somewhat reduced from the original charge. May 23.

JUVENILE LIBRARIES.

BOOKS suitable for Juvenile Libraries may be obtained at the Office of the Christian Register. Orders faithfully and promptly answered, and the usual discount made. May 23.

PEW FOR SALE.

FOR SALE, in Rev. Mr. Motte's church, half the broad aisle pew nearest the pulpit, on the west side of the house. Inquire at this office.

JOTHAM ANDERSON.

FOR sale at this Office "Recollections of Jotham Anderson," by Rev. H. Ware jr. May 23.

WARE'S DISCOURSES.

THE *Second Edition* of Discourses on the "Offices and Character of Jesus Christ," is for sale in quantities or by retail, at N. S. Simpkins' & Co. corner of Court and Brattle-streets. 4t. April 11.

SELECTED POETRY.

[From the Episcopal Watchman.]

TO A YOUNG LADY.

"The first fruits—shalt thou give Him."

Young and happy while thou art,
Not a furrow on thy brow,
Not a sorrow in thy heart,
Seek the Lord, thy Maker, now.

In its freshness bring the flower,
While the dew upon it lies,
In the cool and cloudless hour
Of the morning sacrifice.

Life will have its evil years,
When its skies are overcast;
All the present thronged with fears,
And with vain regrets the past.

Let him tremble, who his heart
In an hour like this would bring,
Lest Jehovah say—"depart!
"'Tis a worn and worthless thing!"

But the first fruits of the year
Have been chosen by the Lord;
And the first fruits of the heart
On His altar should be poured.

Thus the blessing from above,
On life's harvest shall be given;
Soon in tears, perhaps, on earth,
Reaped in joyfulness in Heaven.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

EXERCISE AND STUDY.

MR. EDITOR,—

It is well known, that a "change from active life to sedentary habits, exposes the constitution" to a severe shock, which sooner or later must destroy the activity and vigor of the mind as well as of the body. This evil can be successfully met only by maintaining, from the first, systematic and vigorous exercise. The importance of a persevering application of this prineiple has been frequently illustrated of late, and some individuals have had the energy to put it vigorously in execution, in their own particular case. Provision has not been made, however, in our seminaries and colleges generally, for that systematic and regular exercise which is not only desirable, but necessary to vigor of mind, and successful application to study.

The plan of providing the means of exercise in mechanical employments, in connection with collegiate and academical studies, has been sometimes discussed. Such a plan seems to me to present several advantages, and at the same time to admit of but few objections. The leading advantages are obvious; and need scarcely be named. In the first place, the great end of exercise is accomplished, and that under the most favorable circumstances, as the kind of exercise will generally furnish a pleasant employment and relaxation of the mind, as well as a healthful employment of the body. Among the minor advantages may be named the pecuniary one, (which to indigent students is no mean consideration,) arising from the value of their exercise or labor when applied to objects and purposes of use.

It is not my purpose to suggest or propose any plan to be adopted at our literary institutions. To this I feel inadequate, as I have bestowed but comparatively little thought on the subject. And as the kind of exercise must be varied in some degree, by the local situation and relative circumstances of different institutions. My wish is to invite attention to the subject; and I know not that I can more effectually impress a sense of its importance, than by stating a fact which I lately read with surprise, in the report of the Directors of the American Education Society, viz.—that nearly thirty beneficiaries of the society had died while pursuing their studies preparatory for the ministry, from diseases, as was supposed, consequent on the sudden change from a life of activity, to habits of study without the requisite exercise. OBSERVATOR.

BIOGRAPHICAL.

REV. DR. CHALMERS.

[From the London Magazine.]

Dr. CHALMERS was born (about fifty years ago) in the small borough of Austruther-Wester, in the county of Fife. That borough and the neighboring one of Austruther-Easter have always had a soul of literature. The Doctor's father was a clothier and draper; a man of the most exemplary piety, of well-informed mind, great liberality of sentiment, and the most delightful manners. He had many sons and daughters, the greater part of whom have fallen victims to disease, at the most promising period of life; and he had to sustain one of the most painful family afflictions, to which man can be subjected. But still he was resigned, cheerful, and even playful, and showed that the most punctual attendance to the duties of religion, (for there was religious worship in his family every morning and evening,) instead of damping the pleasure of social intercourse, imparts to it its highest zest. We have deemed it proper to state this circumstance (which we do from the very delightful recollection of our personal knowledge) in order that we may be spared the formal refutation of a calumny, which has been sometimes brought against Dr. Chalmers both by the unthinking part of the public, and by those psuedo-religionists who can find no Christianity but in a miraculous conversion,—the class of persons whom Chalmers used so well to characterize as "gossiping malignants." Those persons have said, that Chalmers was at one time a sceptic, and that he was converted in, we know not what, wonderful manner. Now, apart from our personal knowledge that such is not the fact, we appeal to the understanding of any unbiassed reader, whether one who had been instructed in his early years by the precepts and the example of such a father, and who continued with him in all the reciprocal affection of a loved and a loving man, could have been a sceptic on those great doctrines of which he witnessed such delightful effects. To have done so, he must have been equally destitute of discernment and feeling,—qualities, without which no man ever was, or ever can be, the tithe of a Dr. Chalmers.

From his earliest years, Dr. Chalmers was enthusiastically fond of reading, so that when a little boy in the chimney-corner with his book, he got the name of "the minister," not from any view to his future profession, but from his delight being in books. At the same time, he was a most active and energetic boy, and when he did enter into sports he took the lead. In very early life indeed, that restless activity of mind, and that determination to seize and to master all subjects, even the most contrary, which has enabled him to do so much more than almost any other man of his time, were abundantly conspicuous. His progress at school was rapid; and, while but a youth, he did the duty of mathematical professor. Though above the average, his attainments in classical literature were not very great. The bent of his mind lay more towards subjects, of which the practical application was more obvious. He was a mathematician, a natural philosopher, and, though there was no regular professor of that science at St. Andrews, a chemist.

About the close of the last century he was admitted to orders, and soon after went to assist the Rev. Dr. Charteries, a venerable and eminent preacher near the border.—Some years after this the College of St. Andrew's appointed him to the church of Kilmeny, where he set about the discharge of his duties with great energy; but he was not very popular at the outset. This arose, in part, from the want of mental correspondence between the inhabtants of a country parish and a man of so much energy as their pastor, and partly from that very energy itself. He had the utmost dislike of gossiping, cared not much for forms of rustic politeness, and could not find half occupation for his time in his parochial labors. Accordingly, he took to a number of other avocations: he lectured in the different towns on chemistry and other subjects; he became an officer of a volunteer corps, and he wrote a book on the resources of the country, besides pamphlets on some of the topics of the day; and when the Edinburgh Encyclopedia was projected, he was invited to be a contributor, and engaged to furnish the article "Christianity;" which he afterwards completed with so much ability. These supplemental avocations had nothing improper in them; and yet they were not usual among the Doctor's professional brethren, who generally filled up the intervals of their time in visiting and conversations. But the event has shown that instead of the mental activity which Chalmers thus kept up being injurious to the very highest theological powers, they have been the chief means of developing them. And though there be not much merit in publishing a prophecy after the event, it was in these very causes of want of village popularity, that the friends of Dr. Chalmers placed their new hopes of the eminence to which he would rise.

Even then, he was a most wonderful man. All life and energy, he was here, there, and every where, both bodily and mentally.—Mathematics, botany, conchology, astronomy, politics, political economy, theology, polemics,—he was at them all; and yet his most intimate friends hardly knew when he studied. Indeed the whole of his progress seemed more like the inspiration of heaven, than that of any other man that we ever knew or heard of. Mention a new subject to him, with which you made yourselves familiar, and a week after he would beat you upon it. The cause seemed to be this: he did not plod over books, and become the retailer of recorded opinion. He thought himself; set every one with whom he met thinking, and then generalized the whole. We have often been quite astonished at the quantity of information which we had acquired during a few hours conversation with Chalmers, upon a subject of which neither of us knew much at the outset.

As a friend, his attachment and disinterestedness were unbounded; but he had a great dislike to forms, and though he was very hospitable, his friends very often found him with an empty larder. One day three or four friends called on him; he was just setting out for Edinburgh, but insisted on their dining with him, which was readily agreed to. After giving old Effie (Euphemia) who was the whole of his establishment, her orders, they all sat down to that combination of information and glee, which shortens time most, by actually lengthening it in pleasure and utility. Dinner was soon announced; and two large covered dishes, with a smoking plate of potatoes between, appeared on the table. "Gentlemen," said Chalmers, "under this cover there is hard fish from Dundee, and under that cover there is hard fish from St. Andrew's; take your choice." We have been at many and various feasts, but we have seldom enjoyed an evening like that one.

Sometimes there was not even a hard fish, but still there was a resource. We have seen John Bouthron's "kail pot," broth, beef, and all, brought over to the manse—we have helped to bring it. John was a retired farmer, a very plain but very pleasant old man.

We mention these traits in the character of Dr. Chalmers, as a most effectual means of refuting and reproving those persons who maintain, that formality of deportment is essential to eminence, more especially to clerical eminence,—as if dullness were the badge of intellect. Here was the most effective preacher that the age has produced, as innocent certainly, but at the same time as playful as a child. Nor must it be supposed that he was not the same great man and great preacher then as now. Even in his every-day sermons, which he called "short-handers," from their being written in short hand on a slip of paper about double the size of a playing card, there were chains of reasoning, and bursts of imagination and feeling, which we have seldom seen equalled and never excelled. They were done in no time too; for after a morning's ramble among the rocks and woods in the north of Fife, we have seen him compose a whole sermon in half an hour—aye, in less. Some of his most choice orations were composed thus: as for instance, the matchless charity sermon frem the text, "Blessed is he that *considereth* the poor,"—a sermon in which the line between genuine charity, and that ostentatious alms-giving, which so often usurps its place, is more clearly marked than in any other composition with which we are acquainted. To mention the good ones would only be to give a list; there are degrees of excellence; but we never heard a sermon, or even a remark of Chalmers, in which there was not some indication of genius—some touch of the hand of a master.

We shall never forget the arch face of a jolly farmer, and the observation that he made to us upon leaving the church one Sunday. The sermon is throughout an argument for temperance; and if we mistake not, it was composed as a college exercise. The text was, "Look not on the wine when it is read in the cup; for it shall bite as a serpent and sting as an adder." The opening is a very glowing and graphic delineation of the seductions of bacchanalian indulgence; and it began with these words:—"There is a pleasure, my brethren, in the progress of intoxication." As we were moving along the church-yard path, the farmer said, "I'm thinking the minister and you have been taking a glass extra last night; for he gi'es the same account that I myself could have gi'en fifty times."

It was not in the nature of things, that a man possessing such talents could remain in concealment. The people began to understand and relish his sermons; some speeches that he made in the General Assembly attracted the notice both of the clergy and of the Scottish barristers, many of whom attended the annual convocations of the kirk in the capacity of ruling elders. From these and a number of other circumstances, the popularity of Dr. Chalmers was waxing apace, when about the year 1811 a severe and protracted malady had nearly put an end to all his labors. His constitution never had been of that confirmed strength, which a mind of so restless energies would have required; and probably he had exposed himself to fatigue and the inclemency of the weather, in a way which one, who thought less about his mind and more about his body would have avoided. He was attacked by a very severe and obstinate liver complaint, for the removal of which the administration of a great deal of mercury became necessary. The disease was subdued, but before his system had recovered the requisite tone, he resumed his labors; and having exposed himself to cold, the disease returned with more inveteracy and obstinacy than ever. So alarming was the relapse that his physician had to resort to the boldest means of treatment; and what with the disease, and what with the means of cure, he presented for months a spectacle of physical exhaustion, which we believe that no man of weaker mind could have survived. In the agony of pain, in the exhaustion of nature, and almost in the absence of hope, the firmness and placidity, nay the cheerfulness of his temper never forsook him; and when we have sat by the side of his bed or his couch, in that gloomy mood which steals over one on such occasions, some bright saying which came but in a half-articulated whisper, has compelled us to laugh, at the same time that the undiminished force and lustre of his mind, amid a physical wreck so nearly total, afforded a very strong argument for mental immortality. We have seen Dr. Chalmers in many attitudes; in the glee of social enjoyment, in the sublimity of science, and in the terrible power of a Christian orator; but we are not sure that we ever saw him more truly in the character of a great man, than when, to all appearances, the scale of life was doubtful, and his friends were trembling for his fate. Since that time he has come more before the world, and commanded admiration from quarters, which he then little thought of; but physically, he has never been the same man; and mentally, though his experience has been enlarged, his powers did not admit of enlargement.

The grand feature in the theology of Dr. Chalmers, apart from his power as a practical divine, is his meeting the sceptic on grounds, and combating him with weapons, to which he cannot object. Instead of taking up what is called the *internal* evidence of Christianity, which is a matter of feeling and not of argument, he rests the whole upon the *external*, upon that which has the same evidence as any other fact; and the truth, being demonstrated upon this basis, cannot be shaken. Now we know, that this was the mode in which he proposed to treat the subject, for we heard him mention it, a long time previous to his illness, at which time, it has been erroneously stated, a change took place in his opinions on this subject.

Not very long after his recovery, Dr. Chalmers married a lady whose maiden name was Pratt; with her he got a small addition to his fortune, and a great deal to the comforts of his home; in which there were no more double dishes of salt-fish, or borrowing of John Bouthron's "kail pot;" and as he had less occasion to go abroad for society, his health was soon, in a great measure, restored.

In a few years he was invited to St. John's Church, Glasgow, in a manner highly complimentary to his talents; and though many of his friends dissuaded him, from an idea that the labor would be too much for his bodily strength, and tried to persuade him that he would be more useful, living in comparative literary ease at Kilmeny, he resolved, at all hazards, to go. The impression which he made at Glasgow was very great; and his fame soon spread over the whole country. When he visited London, the hold that he took on the minds of men was quite unprecedented. It was a time of strong political feeling; but even that was unheeded, and all parties thronged to hear the Scottish preacher. The very best judges were not prepared for the display they heard. Canning and Wilberforce went together; and got into a pew near the door. The elder in attendance stood close by the pew. Chalmers began in his usual unpromising way, by stating a few nearly self-evident propositions, neither in the choicest language, nor in the most impressive voice. "If this be all," said Canning to his companion, "it will never do." Chalmers went on: the shuffling of the congregation gradually subsided. He got into the mass of his subject; his weakness became strength; his hesitation was turned into energy; and, bringing the whole volume of his mind to bear upon it, he poured forth a torrent of the most close and conclusive argument, brilliant with all the exuberance of an imagination which ranged over all nature for illustrations, and yet managed and applied each of them with the same unerring dexterity, as if that single one had been the study of a whole life. "The tartan beats us," said Canning, "we have no preaching like that in England."

The measure of his pulpit celebrity was now full; and after about two years in Glasgow, during which he published several works, he was appointed to the chair of Moral Philosophy in St. Andrew's. Of his conduct there we are not informed; but we are inclined to think that the place was too confined for him. In Edinburgh his office is more important; and if his life he continued, he will do much to extend sound and liberal views among the Scottish clergy.—Of his tolerance we have just had an example.

MISCELLANEOUS SELECTIONS.

SELECTIONS.

The design of Christianity, is to raise the soul of man to a participation of the Divine nature. As it came from God, so it leads to God. It is a beam, shining forth from the Deity Himself, to irradiate that path which conducts him to immortal life. In its adaptation to secure this object, we perceive 'the depths of the riches, both of the wisdom and knowledge' of its Divine author. It finds man enveloped with darkness and translates him into marvellous light. It finds him guilty, and points to the pardoning mercy of God in Jesus Christ. By the evidences of its divinity, the sublimity of its doctrines; the purity and benevolence of its precepts; the energy of its motives; and the glory of its rewards; the understanding is enlightened, the judgment convinced, and the noblest affections of the soul called into exercise.—But this Divine system demands from man, would he enjoy the blessings it offers to communicate, something more than mere speculation. A religion not merely external and formal, but which has its seat in the heart; vital in its principles, and purifying in its tendences. It requires, not only his attention and admiration, but also his implicit credence and cheerful acquiesence; not only the homage of the understanding, but also the willing sacrifice of the heart. It is when he makes an unreserved surrender of himself to its guidance and authority; and as a conscious sinner, yields to its purifying spirit, that it conducts him onward to the possession of certain and unfading bliss.

Shortening Life in England. A report of considerable interest has recently been made to parliament, respecting the "*Law of Mortality of the Government Life of Annuities*," from which it appears that the duration of human life is shorter than it was fifty or one hundred years since, notwithstanding the introduction of the kine pox; and the advancement of medical science. It is also ascertained that the life of woman is longer than that of man. The latter fact is accounted for by the circumstances, that women do not eat and drink to excess, as men do; and they are not compelled to encounter such hardships, nor are they so much exposed to accidents. The shortening of life on the aggregate, in Great Britain, is accounted for by the fact, "that in high life people are more luxurious and idle, and death carries them off faster than formerly, and in low life people have not so much to eat and to drink, nor are they as well clothed, or warmed by fire, and bed clothing at night."

The Nest of an Ostrich, Found in South Africa, by Mr. Broadbent, a Missionary.—The eggs were forty-two in number, including the two which had been taken away before, and were arranged with great apparent exactness. Sixteen were close together in the middle of the nest and on these the ostrich was sitting when we arrived; they were as many as she could cover. The remaining twenty-six were placed very uniformly in a circle, about three or four inches from those in the middle. The eggs which were in the circle, we found to be quite fresh, at which I expressed my suprise. The Hottentots informed me that these had been provided by the ostrich against the hatching of those in the middle; when she would break them, one after another, and give them to her young ones for food; and that by the time they were all disposed of in this manner, the young ostriches would be able to go abroad with their mother, and provide for themselves such things as the desert afforded. I have seen large flocks of these creatures in South Africa. The fact which I have just stated, relative to the preservation of a quantity of eggs for the subsistence of the young ones immediately after they are hatched, affords as fine an instance of animal instinct, and as striking an illustration of a superintending Providence, as perhaps the whole circle of natural history.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

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INSTRUCTION IN MUSIC.

THE Misses Withington, teach Music on the PIANO-FORTE and ORGAN. at No. 8 Crescent Court. Their manner of Instruction embraces the most simple, and, at the same time, the most useful, practical system of thorough Base or Harmony. They respectfully solicit those who are disposed to learn, to call and satisfy themselves as to their mode of teaching, terms, &c. May 9.

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TO Let, part of a House, No. 33 Orange Place, containing a Parlor, Kitchen, Washroom and 6 Chambers. Inquire at this Office. 3t May 23.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, 50 Washington street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." No. 4. Vol. 3.

CONTENTS.

Conversations on the Sixth Century; The First of May; Respiration or Breathing; Remarks on the Old Testament; True Stories; Elijah; The Little Boy's May-Day Song; The Mother; Notice. June 6.

DABNEY'S ANNOTATIONS—No. VII.

JUST published by N. S. SIMPKINS, & Co. Corner of Court and Brattle-street, "Annotations on the New Testament," No. VII. City subscribers to whom No.'s V. and VI. are still due, may be supplied with them, as above. 3t. May 30.

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FOR sale by L. C. BOWLES No. 50 Washington street, a large assortment of *Juvenile Books*, of the most approved character; such as are particularly recommended for Juvenile Libraries, &c. These books are now offered at a great discount from usual retail prices.

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UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 6. for June, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Jesus the Image of God; Influences of Maternal Character on Early Education; Jewish Ceremonies; Unitarianism in Boston, in 1812-13. June 6.

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